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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

I swear I begin to see the meaning of these things,
It is not the earth, it is not America who is so great,
It is I who am great or to be great, it is You up there, or any one,
It is to walk rapidly through civilizations, governments, theories,
Through poems, pageants, shows, to form individuals.

Underneath all, individuals,
I swear nothing is good to me now that ignores individuals,
The American compact is altogether with individuals,
The only government is that which makes minute of individuals,
The whole theory of the universe is directed unerringly to one single individual—namely to You.

(Mother! with subtle sense severe, with the naked sword in your hand,
I saw you at last refuse to treat but directly with individuals.)

—*Whitman.*

From "By Blue Ontario's Shore."

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIII. THURSDAY, MAY 29, 1919 NUMBER 13

MEMORIAL DAY.

"The old flag never 'teched' the ground," said the dying color bearer at Fort Wagner. It is for you and for me to see that this flag, these colors, sanctified by the blood of our comrades, shall not be trailed in the dust to-day, shall not be soiled by the mire of partisan ambitions and prejudices, shall not be made the justification for hard hearts and untrue judgments.

May this flag be the symbol of intellectual freedom, of the sanctity of conscience, God's word to man, in the direst extremity, and of universal brotherhood. May we ever serve the cause of liberty, justice and peace. May we deserve the benedictions that come to us from transfigured lives, and may we honor in our working, living days the memory of our heroic dead.

J. LL. J.

May 28, 1918.

The Women's International Conference for Permanent Peace, meeting at Zurich, has adopted a resolution denouncing the terms of peace with Germany. The delegates, among whom are Jane Addams, Lillian Wald, Emily Green Balch and Mrs. Florence Kelley from the United States, agree that the Treaty tacitly sanctions secret diplomacy, denies the principles of self-determination, recognizes the right of the victor to the spoils of war, violates ideals of justice, and continues the rule of force by its financial and economic clauses. In saying this, the women are at one with the international Socialists, who lately issued at Paris, through Camille Huysmans, Arthur Henderson, J. Ramsay Macdonald, Pierre Renaudel, and Jean Longuet, a similar denunciation of the work of the Peace Conference. Here in America, the opposition of liberals and radicals is steadily gaining power, as witness the unforgettable editorial in the May 15th issue of *The Nation* and similar utterances in *The New Republic* and *The Dial*. Already these assaults are being described, in the fine fashion of the days of the War, as German propaganda. It is not improbable that speakers will soon be arrested, and papers suppressed, for opposition to the peace, just as they were similarly treated for opposition to the War. But just as persecution did not improve but only confirmed the character of the War, so in this case it will only reveal the more clearly the forces at work in Paris. What President Wilson may say in defense of himself and his associates will be awaited with interest; but meanwhile the verdict is fast going against him. Democracy is in no tolerant mood these days. First steps, even half-way measures, seem ridiculous when matched against the losses and agonies of the past four years, and especially when mingled with a host of decisions made in the best traditions of old-time European diplomacy and militarism. What millions fought and died for was a world redeemed; what we get is a world condemned to a new inferno of selfishness and hate.

J. H. H.

The campaign of deliberate and wholesale lying, so long conducted against the Bolsheviki, is still going on as merrily as ever. It is true that the infamous falsehood about the nationalization of women is not being repeated as frequently as formerly; its vigorous denial by such conspicuous anti-Bolsheviks as Madame Breshkovsky, Dr. Harold Williams, and Mr. Raymond Robbins has rendered its further use difficult. Other lies, however, are being invented to take its place. Thus in an Associated Press dispatch, dated London, May 5th, it is stated that "the Bolsheviki are seeking to destroy religion by bringing it into contempt." Then follow stories about a mock marriage between an aged priest and a mare, at which the choir was forced to sing psalms and canticles under threat of death—a mock funeral service performed over the body of a dog—the thrusting of a bayonet through an ikon in such way as to bore a hole in the mouth of Christ, and the placing of a cigarette in the hole. The purpose of such indecent tales is of course obvious. Anybody who would believe them is a fit subject for a kindergarten or a lunatic asylum. The Bolsheviki are not guiltless of offense, nor the revolution of excesses. But the case against them is not helped, to say the least, by deliberate violation of the ninth commandment. J. H. H.

The death of a soul, through the fell influences of bitterness and hate, has never been more impressively illustrated than in the case of Dr. Henry Van Dyke. Most of our "blood-lusters" and "hate-mongers" have had no souls to lose; but Dr. Van Dyke was one of our great preachers and true poets. Especially in his literary work was the fine quality of his spiritual genius frequently displayed. His poetry was full of delicacy and charm, fragrant with the breath of "out-of-doors," tender with feeling for flowers and

birds and little children. It was never great, but always lovely—touched with an unfailing sense of music, and lifted to altitudes of pure and noble sentiment. His volume of collected verse, published in 1913, as though unwittingly to mark the close of an epoch in the author's life, is a delight at once to mind and heart. The following year came the Great War, and with it the surrender of Dr. Van Dyke to the most dreadful passions of the hour. With Newell Dwight Hillis and Hugh Black, and countless other clergymen less conspicuous, he gave himself unstintingly to the preaching of hate. Like Paul in his unregenerate days, he went forth "breathing threatening and slaughter." And now we are beginning to see the results in the poetry that is coming from his pen. The volume published some months ago is a pitiful exhibition. All loveliness is gone, like flowers from a battlefield. Music is dumb, and therefore sings no more. Everywhere is there the evidence of a ravaged soul—a genius given over to death and darkness. Nothing even in this unhappy book, however, is quite so awful as a poem recently read at a reception given in honor of Admiral Sims, in New York. Two verses may here be quoted:

The navy is a silent force and never likes to tell;
But now the German fleet has gone from Heligoland to hell,
So let us hear what our sailors did so valiantly and well.

Our Union Jack is loyal blue with stars of purest white:
And that's the spirit, brave and true, in which our sailors fight.
They've put another victory through, with honor, for the right.

Comment on these stanzas is quite unnecessary. Dr. Van Dyke has simply paid the price of his spiritual debauchery. It is pitiful to see fine flowers decay; it is tragic to see them wantonly destroyed. But it is wholesome, none the less, to see that the moral law still holds—that "the wages of sin is death."

J. H. H.

It was wholesome truth that Dr. William Austin Smith spoke to the recent Church Congress of the Protestant Episcopal Church in New York City. "I have small hope of Christian unity," he said, "without a revolution in the churches. . . . The real problem of unity is not at all, to my thinking, where our committees on unity are focusing their eyes. . . . . Tying together a group of deserted churches will not make the appeal of those churches more winning to the men who reject them." There is something inexpressibly pathetic in the attitude of our church officials these days. Facing groups of abandoned institutions, mere survivals of tradition and old customs, these men hope to save the situation by raising vast sums of money for denominational propaganda, and by establishing relations of comity and goodwill between the resuscitated sects. As well expect to raise corpses from the dead by filling their mouths with gold; and to recruit a beaten army by tying together the cold, stiff hands of the slain! The people, "the unchurched majority (who) represent the biggest church in Christendom," will have nothing to do with religion as it is organized today. The churches must either revolutionize themselves in thought, polity and spirit, or the people will build out of their own lives new churches fitted to the new democratic order of our day.

J. H. H.

It is probable that the centenary of Walt Whitman (May 31st) will be more widely and triumphantly celebrated than that of James Russell Lowell (February 22nd). The latter, a truly great poet, is undoubtedly better known to the majority of people than "the good, grey poet" of Camden, but his poetry is less distinctive, and stirs no such contagious enthusiasm in the hearts even of those who love it most. Furthermore, Lowell's fame reached its zenith some years ago, whereas Whitman's is still climbing, like the star of morning. More and more is it becoming evident that "Walt," as his followers lovingly call him, is America's true bard. It is in his rough measures that the nation speaks its soul—in his sublime prophecies that she finds revealed her future. It is no accident that the thought of Whitman inevitably awakens "memories of President Lincoln"; the one man, like the other, was a "new birth of our new soil." In "Song of Myself," "Crossing Brooklyn Ferry," "Song of Occupations," "Pioneers! O Pioneers," "The Mystic Trumpeter," "Passage to India," "Out of the Cradle Endlessly Rocking"—in these, we have the characteristic literature of America. They lead, where even "The Biglow Papers," and the essays of Thoreau and Emerson, only follow. Whitman was the perfect democrat—he believed in men, all men, women as well as men. He trusted the natural capacities of human life. He reverenced the soul, and found in it, even when lost, the presence of God. He saw in America the fulfillment of man—in "these states" the triumph of the race. These things he sang, and made himself unaware our poet-laureate. Therefore we do well this day to hold his name in honor.

J. H. H.

One may still doubt if that direction is the east or whether the sun will rise. The real coming of God is not that. It is a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen, and that doubt has fled forever.—*H. G. Wells.*

A man is rich in proportion to the number of things which he can afford to let alone.—*Thoreau.*

When Is a League Not a League?

When President Wilson went abroad to sit in the Peace Conference, it was with the express idea of wresting from that gathering of statesmen a league of nations. More and more, as the conflict against Germany proceeded, men had pondered, even while the outcome of the struggle was most uncertain, what was to be done to make this War the last great war in history. More and more, as they considered this question, had they come to feel that some sort of a perpetual arrangement between the nations to keep the peace, to settle disagreements by methods of justice, and to co-operate with one another for all purposes of common interest, was essential to the safety and happiness of mankind. With the signing of the armistice, on the basis of "the fourteen points," hope was high not only in this country but throughout the world, that at last the time was ripe for an international agreement. It was known that forces opposed to the idea were active. But President Wilson had given to it the authority and power of his leadership; and when he crossed the seas, to take his seat at the peace table, it was everywhere felt that an epoch in human progress had arrived. The league would be organized; and this league would guarantee the peace of the world, so far as the counsels of men can guarantee anything definite and permanent! It was this assurance that became incarnate in Mr. Wilson's person, and brought prostrate to his feet, in trust and admiration, the peoples of stricken Europe.

Today, after some four or five months of waiting, the outcome of the Paris deliberations are before us. A Covenant, establishing a so-called League of Nations, has been published to the world, and offered for its adoption and support. Two questions immediately arise in regard to this Covenant: (1) What kind of a League have we got? Is it a genuine international organization, fitted and dedicated to the ends of "peace on earth, goodwill toward men"? (2) What attitude shall we take toward this League? Shall we accept it, reject it, or amend it?

In considering the first of these two questions, it seems to me that there is only one thing that can in honesty be said, and that is that the League, as defined in the Covenant, is *not* such a league as we have hoped all along to secure. We have gotten some kind of an international arrangement—we have brought a certain number of nations together into some kind of a working organization. But that this means that we have secured a league of nations, in the true and only sense of that phrase, is a preposterous supposition.

In the first place the League of Nations, as it is politely called, is not a league at all; it is at the best an alliance, a new balance of power—at the worst, a conspiracy for the conquest and mastery of the civilized world. By a league, we mean a society of nations, a gathering together in one great family of all the peoples of the world, for the maintenance of peace and the friendly transaction of the business of mankind. Have we got anything of this kind in this Covenant which is now before us? On the contrary! The makers of the League are the five great powers. The signatories of the League are the war allies of these powers. All the rest of the world, including two-thirds of Europe, is deliberately excluded. It is true, to be sure, that neutrals are to be admitted into the initial organization of the League; but invitations are to be issued, and conditions of admission laid down, by the "big five." As for the enemy countries, among which Russia is apparently included, these must remain outside in Cimmerian darkness, until they have given to a packed court "effective guarantees of sincere intention to observe international obligations"; and then, if finally admitted, they must stand on a level not with Italy and Japan, but with New Zealand or Ecuador! Nor is this the worst. For even if we imagine a final bringing together of all the nations into this League, we still have no league; for the government of the organization is always to reside in a Council of Nine, and a perpetual majority of this Council is to be the five great powers. "This establishment of the five war allies as the permanent majority of the Council," says Mr. J. A. Hobson, "is the mortal sin against the international idea." It is the defeat of the League as a league. It insures the ultimate union of Russia, Germany and the soviet Europe of the South-East, in opposition to the League, and the consequent restoration of the balance of power.

In the second place, the League of Nations is not only not a *league,* but it is not any kind of an organization of *nations* at all. It is an alliance not of nations, but of governments. What we have in the Paris Covenant is a grouping of states, and not of peoples. This means a perpetuation of that same system of autocratic international control which has plunged Europe into an unending succession of wars in the past, and is doomed to continue to do this in the future so long as the system is maintained. The besetting sin of international relations has been diplomacy, irresponsible diplomacy, secret diplomacy, diplomacy unchecked by popular judgment and control. Diplomats, even in such democratic countries as England and America, have represented not peoples or nations, but foreign offices, political parties, commercial interests. They have been removed from all contact with the real interests of the common people in whose names they have presumed to speak, and thus have again and again betrayed those interests, for

the sake of the dynastic or economic interests which they really represent. Think of a republic like France being bound diplomatically to a tyranny like the Czar's Russia! Think of the people of a democracy like England not knowing, until a few hours before the upheaval of 1914, that their diplomatic representatives had pledged them to join France in a war against Germany! One of the first conditions of any genuine league of nations must of course be the abolition of this system of diplomacy. It is something gained that the pernicious element of secrecy is removed. But beyond this, the League does not go. On the contrary, it perpetuates the old system. In its whole method of representation, it is undemocratic to the core. What it gives us is a body organized precisely on the principle of the Peace Conference; and what this means is too evident to need comment in this place.

A third, all-important question as to the character of the League, pertains to its purpose. What end is it supposed to serve? Implicit in the idea itself, of course, from the beginning, has been the prevention of war. The things that must be done by a league to achieve this beneficent object, are simple, and have been long and clearly understood. In the first place, war must be declared to be a crime, and the provoker of war a criminal. Secondly, a court must be set up with jurisdiction and authority adequate for the settlement of all international disputes, whether justiciable or non-justiciable in character. Then, armaments must be abolished by a policy of general and progressive reduction. Lastly, economic barriers must be removed, and with them all possibility of inter-state competition and exploitation. These things are elementary in any movement against the evil of war. There can be no compromise or qualification with any one of them, if the peace movement is to be successful. And yet the League, as formulated at Paris, does nothing with any one of them. It declares war to be not a crime, but, of all things in the world, "a matter of concern." It sets up no true court, but contents itself with proposing a method of arbitration as innocuous and ineffective as the defunct provisions associated with the Hague. As regards armaments, it does nothing but express the pious hope that they will be reduced "to the lowest point consistent with national safety . . . having special regard to the geographical situation and circumstance in each case"—reservations like Mercutio's wound, "not as deep as a well nor as wide as a barn-door," but sufficient for any scheme of armed aggression! And the economic issue, save in the case of the defeated enemies, is not touched at all. The fact of the matter is, the League does not undertake to end war; it seeks simply to postpone it a bit. And that not even the nations making the League regard this postponement as serious, is shown by everything that is being done at this moment in the international field, as witness Japan in Shantung, Italy in Fiume, England's continuance of conscription, France's insistence upon a special alliance for her protection, and our own vast naval program!

But if the purpose of the League is not to prevent war, what is it? It is this question which takes us to the real heart of the situation, especially when it is viewed in the light of the peace terms submitted to Germany. What has been done at Paris as a result of the great victory over the Central Empires, is to divide up the world to the political and economic advantage of the Allies—in Europe by annexation and arbitrary creations of new and dependent nationalities, in remoter sections of the globe by the extraordinary system of "mandatories." Such an arrangement, by its very nature of course, is unstable—it cannot endure of itself. Hence the League!—which was instantly revealed, by the publication of the peace treaty, as a device for the maintenance of the international predominance triumphantly established for the Allies by the outcome of the Great War! There can be no doubt now as to what kind of a league we have got, or the nature of its purpose. Amos Pinchot, a competent American student of affairs, states the fact when he says, "The purpose of the present Covenant is not primarily to insure peace by forming a league of nations. It is to compel the conquered nations to sign the peace treaty, to enforce the terms of the peace treaty after it is signed, and to keep in control of the situation the conservative forces which now dominate in the victorious countries." J. A. Hobson of England is even more concrete in his definition. The League, he declares, "is a conspiracy of autocrats designed to hold down their enemies by superior economic and military-naval force, and to exercise a domination over the whole world; a tyranny only qualified by the necessity of preserving the solidarity of the great Powers by means of a sufficient share of the spoils of victory."

So much for our first question, What kind of a league have we got? The second question, What shall be our attitude toward the League, is easily answered in the light of what has been said above. Many persons would have us accept the Covenant, on the somewhat dubious plea that it is better than nothing, that it is a first step, that it has some good, and such evils as it contains can later be done away with by process of amendment. This argument would be sound, if the League were a beginning; but this is just what it is not! It is not a first step toward an ultimately perfect thing at all, but a complete creation of something wholly different from what we are seeking. We have asked for bread and been

given a stone, for a fish and been given a serpent!—Then, if the League were really a first basis for later development and change, this plea would still be vitiated by the fact that amendment of the Covenant is impossible except by unanimous consent of the "big five." One veto, in other words, would defeat any proposal. And who doubts that that veto would at once appear whenever wanted!

Another suggestion is that we should reject the Covenant—have nothing to do with an organization which is nothing but a European alliance for the furtherance of selfish European ends. This, I believe, is certainly sound policy, unless acceptance of the Covenant is accompanied by such conditions that America will be left free at all times to serve what she may regard as the best interests of humanity. Under the present arrangement "Europe disposes"; and to this our country must under no conditions be bound.

In the last analysis, however, I am persuaded that it makes little difference whether we accept the Covenant of the League or reject it. This whole question, after all, of our attitude toward this particular thing, is a matter of insignificance. For the Paris Conference marks not the first act of a new drama, but the last act of the old. The League is an attempt not to build up a new world, but to restore and reinforce the old world, which crashed to ruin in the cataclysm of the Great War. There are no forces of creative life in anything that has been done at Paris. Such forces are breaking out in other places, and expressing themselves in other forms—in Russian revolutions, in British Labor Parties, in the awakening everywhere the world around of the laboring masses of the people. With these, and no others, is our hope today. By this flood of triumphant popular life, the work of the Peace Conference is destined to be swept aside as a little thing. The League is a mere straw amid the vast fountains of the deep. What we do, or do not do, therefore, in its regard, matters very little.

JOHN HAYNES HOLMES.

HATE NOT, FEAR NOT.

Kill if you must, but never hate,
Man is but grass and hate is blight;
The sun will scorch you soon or late,
Die wholesome, then, since you must fight.

Hate is a fear, and fear is rot
That cankers root and fruit alike:
Fight cleanly, then, hate not, fear not,
Strike with no madness when you strike.

Fever and fear distract the world,
But you be calm though madmen shout;
Through blazing fires of battle hurled,
Hate not, shrink not, but stare death out.

From The New Statesman. —*Robert Graves.*

THE PULPIT

The Community Church

By John Haynes Holmes

III.

In taking up such problems as those pertaining to the message and work of a Community Church, we enter upon a discussion which is certain to be less precise, and therefore less satisfactory, than that which engaged our attention last week. The principles and organization of a Community Church are pretty definite matters, and are bound to be much the same, wherever this new type of religious institution makes its appearance. But the message and work of a Community Church will vary according to the needs of the community in which it is placed, the character of the people who compose its membership, and the kind of leaders which it develops. A Community Church in a prosperous suburban town would be likely to speak a somewhat different message to the world, than a Community Church located in a grimy and poverty-stricken factory village. A Community Church in a rural district, where farming was the occupation of the people, would be likely to undertake a different work from that attempted by a Community Church planted in the heart of a great municipality. There can be no uniformity in matters of this kind—nor should there be! For the very virtue of the Community Church is the fact that it is an institution growing out of the soil of the community, and therefore giving expression to the peculiar character and needs of the community. The ordinary denominational church, with which we are familiar, comes to a city or a town with a message and work that are definitely prepared beforehand, like the play produced by a group of strolling players. An Episcopal chapel in a little seaside village goes through the same performances as a great cathedral in the city. A Presbyterian church speaks the same message to a group of day laborers on the lower East Side as to a group of prosperous idlers on upper Fifth Avenue. If the word and work are by some chance adapted to the community to which they are offered, the church enjoys some measure of prosperity. If they are not adapted, however, the church languishes, and ultimately dies, like an exotic plant, or is deliberately kept alive by the hot-house ministrations of the "home office." Never in any case does the denominational church think of making itself over to suit the needs of the particular people whom it has come to serve, and thus become an accurate expression of their lives.

It is the people who must be made over, or converted, to the church, not the church to the people. The ordinary sectarian church had rather die, or abandon a community as though its people had no religion to be cultivated or directed, than abate one jot or tittle of its Methodism, Episcopalianism or Unitarianism. With the Community Church, however, it is different. This institution, as I have said so many times, is a product of the community's life, and therefore as sensitive as an organism to its environment. It is as native to the soil as the pine tree to the state of Maine, or the palm tree to the state of Florida. A Community Church at any one time will be what its community is at that same time. And as there are various communities, so also will there be various community churches. The principles and organization of these churches must necessarily be very much the same; but their message and work can conform to no one type, and measure up to no one standard. Just as it takes all kinds of people to make a world, so must it take all kinds of community churches to make a religion!

Nevertheless, in spite of the difficulties involved in this matter, I believe there are certain things that may be said about the message and work of a Community Church. There are uniform characteristics that are bound to appear, just because the Community Church is a community church, and not specifically a Baptist, or Methodist, or Universalist church.

In the first place, as regards the message of the Community Church, it must be conceded that it will be characterized by a freedom which is unprecedented in the history of Christianity. This emancipation of thought and speech will come about, not because of any superior virtue in the people who compose the Community Church; they will be the same persons that they were when they were Presbyterians or Congregationalists. It will come about simply as the result of the shift of allegiance from the particular domination to the whole community. The pulpit will be delivered because it

will be responsible to a public sentiment which represents all elements of opinion, and not to an ecclesiastical orthodoxy which represents but one.

The whole trouble in this matter of freedom in our churches can be traced right straight back to the simple fact that the typical church is a private institution, supported by a selected group of persons, for the propagation of a sectarian interpretation of religion. The clergyman, under ordinary conditions, is not a timid or hidebound person; he expresses his opinion at the town meeting, or at the ballot box, or in the newspaper columns, as freely as any other man. The members of the church are not bigoted persecutors; in the everyday affairs of life, they are as tolerant of differing opinions as Americans generally. Put these people together, in the normal relations of community activity, and there is plenty of freedom for the formation and expression of individual opinion. But in the church the relations are not normal, but abnormal. When minister and people enter the church on Sunday morning, they are no longer citizens together but—Presbyterians, let us say! What it is to be a Presbyterian has been determined by centuries of tradition and practice. It is written down in creeds, and published in sacraments and rites of worship. The very moment that Presbyterians assemble for any purpose as Presbyterians, and not as citizens, they are conscious of a certain standard to which they must conform, as the members of an orchestra are conscious of a certain pitch to which they must tune their instruments. The same people assembled by accident as citizens of the community, would practice entire freedom of utterance and conviction; but assembled by intention as Presbyterians, they become bound at once by the standard of the faith "once committed to the saints," and now imposed upon themselves. Every one is mindful of a standard to be maintained—of truth not to be discovered but preserved. Any deviation from the pitch, so to speak, is instantly detected, and awakens loyalty to defensive action. Not public sentiment, with its large varieties of opinion, but the orthodoxy of the inner circle, is here in control; and freedom, therefore, banished from the sanctuary. Even in the most liberal churches, where freedom has been established as a principle, there are limits to its exercise. I have been amazed to encounter in this parish, for the first time in twelve years, a question of freedom not on the issues of Socialism and pacifism, either one of which might well have been expected to stir up controversy, but on what would seem to be the comparatively trivial issue of Unitarianism!

Now in the Community Church, of course, all this will be changed. When the members of a Community Church come together on a Sunday morning, they assemble not as members of a denomiation, but as citizens of the community. They represent all varieties of theological opinion in the church, exactly as they represent all varieties of political opinion in the town; and naturally enough, they expect the minister to "say his say" on the question under discussion in the pulpit with exactly the same freedom and candor that they expect the mayor or the governor, or any other political leader, to exercise on the platform. Public sentiment, in other words, is the controlling factor inside the Community Church as well as outside; and as this public sentiment includes all elements of opinion, it will, naturally, be tolerant of these elements. Of course, in every community, there are prevailing, or majority, opinions; and if the minister of the Community Church sets himself deliberately against this opinion on any burning issue, he will inevitably suffer. But he will suffer not in freedom, but in popularity! So also there are occasions, as for example in war times, when public sentiment runs high, and under provocation becomes as intolerant and cruel as any inquisition of the Middle Ages. It is probable, for example, that under the conditions current here in America during the last two years, the freedom of the Community Church would have suffered as terribly as the freedom of the public schools and the public press. But this was an abnormal condition of hysteria and panic, from which it is unfair to draw any conclusions; the Community Church will always suffer, of course, from the same diseases that prey upon the community at large. This is the price that must be paid for its character as a community institution! But in the long run, and under ordinary circumstances, the Community Church will be as free as the free community in which it is placed. Certainly it will enjoy a degree of freedom such as has never been attained at any time by the denominational church. When a church is responsible not to a selected group of persons, who have but one opinion on any issue which concerns their life as a sect, but to all the people who have all sorts of opinions on all the issues which concern their life as a community, we shall have at last a free church, worthy of the democracy of which it is the highest spiritual expression.

Again, in speaking of the message of the Community Church, I would emphasize my belief that this message will have a great deal to do with matters of theological discussion. I made it plain last Sunday, as you will remember, that the Community Church will have no creeds of any kind. Theology, I said, would be taken out of the institution and handed over to the individual; it will be a matter always not of institutional fiat but of individual opinion. But I hope that you did not assume, from this fact, that all theological problems will be ruled out, or of their own accord disappear, from the community pulpit. Such a thing, to my mind, would be impossible, even if it were desirable, which it is not! For man is a theological animal just as truly as he is a religious animal. He lives gladly and curiously in the realm of the intellect. He is so constituted by nature that he wants answers to questions, solutions to problems. When he encounters the unknown, every instinct of his being demands that this unknown be transformed as speedily and surely as possible into the known. Now in religion, he finds more questions unanswered and problems unsolved, than in any other field of experience. Here the unknown stretches to bounds that baffle calculation, to say nothing of comprehension. Here, therefore, his demands are most insistent. And it is nothing more nor less than the honest attempts of his intellect to satisfy these demands, that constitute what we mean by theology.

The trouble with our churches in the past is not that they have theologized, but that they have set arbitrary limits to the process of theologizing. They have been guilty of the monstrous crime of asserting that our questions about the infinite and the eternal have been answered—that the unknown has been explored to the very end. They have even gone so far as to state the secret of creation, and to insist upon our accepting this statement as a revelation from God. With the result that theology, to say nothing of its falsity, has been made absolutely a dead thing! It has become a matter of formula and rote. Nobody has any interest in what any conventional theologian has to say, for everybody knows what he will say before he begins. The doctrines have been taught him by the church, and it is his business, parrot-like, to repeat them.

The Community Church, now, will restore theology to its original position as a science of inquiry. By refusing to offer any dogmatic solution of what must always remain in the very nature of the case a mystery, and by encouraging every individual to enter upon his own quest of the unknown and bring back his own testimony of discovery and correction, the Community Church will lift theology onto a plane of interest as high as that of any of the great sciences of our time. The minister will not only be expected but requested, to discuss the vast problems of God, immortality, the origin and character of the soul. People will assemble to hear him, as they gather to hear a lecture on astronomy or geographical exploration. The sermon, if well done, will be as fascinating as a novel. For nobody will know, as they know now, what conclusion will be reached. The minister may work out to a belief in God, or he may not. He may accept the transcendental deity of the idealistic philosophy, or he may find more satisfaction and comfort in the idea of an evolving God who is still finding his way, and trying his experiments. In discussing immortality, he may accept the doctrine, or reject it, as the evidence may seem to him to dictate. The point is that in a Community Church, freed from every last vestige of theological dogmatism, the minister, like every other individual, will simply be one inquirer into the mystery of the unknown, making confession not of what others must believe, but of what he himself has found. Under such conditions, theological discussion will flourish as it has not flourished since the great days of Aquinas and Albert Magnus. The message of the Community Church will be theological to a degree that will surprise us.

Supreme over everything else, however, in the message of the Community Church, will be the social note. That message of socialized religion, for which we have been struggling so long and on the whole so unsuccessfully, will at last come into its own in this new type of religious institution. It was only a few years ago that there came what was known as the social awakening of Christianity. A great social enthusiasm came breaking upon the world, like the

opening of the buds in spring; and this enthusiasm spread to the church, and seized upon the hearts of eager and sensitive young men. For a time it seemed as though the churches were going to be transformed, and the social spirit, so implicit in the gospel of Jesus, become the dominant factor in religious life. Great prophets appeared, like Washington Gladden; great books were written, like Rauschenbusch's "Christianity and the Social Crisis"; great platforms were formulated, like that of the Methodist Episcopal Church. But the churches as a whole, as we can now see after the interval, and in the light of the experience of the War, were not affected. They remained the same highly individualized, and therefore essentially unsocialized institutions, that they had been from the beginning. And as I now look back upon this period, I can see that it must necessarily have been so—and must ever be so, as long as the churches are organized along the lines which are accepted at this moment. For the ordinary church, as I have pointed out, is by its very nature a private, and not a public institution, and is therefore concerned primarily with private, and not public affairs. Its concern is not with the citizens of the community, but with its own members. Its interests of course begin with itself and its prosperity, and not with the community and its welfare. Its problems must be not the relation of citizens to one another in the community, but the relation of each individual citizen to itself, as a soul to be saved, a member to be won. All of which means that the denominational church can never be an institution of socialized religion. Its message can never be primarily a social message. Its business is to further the propaganda of the particular denomination which it represents. This means that its business is private, and not public; and its concern the individual, and not society.

The Community Church, however, in contrast with the denominational church, can have no other practical message but the social message. When the members of such a church come together, they gather as members primarily of the community; and the interests which are uppermost in their minds are community interests. There are no Presbyterian doctrines to divert their attention; no outside sectarian demands to exhaust their energy; no competition with rival churches on the next block, to narrow their vision and stiffen their selfishness. They are free of every consideration but that of their relations together as neighbors in the one community, as associates in the business of the public welfare, as servants of the common good. How will it be possible for the minister of such a church to avoid discussion of community problems? How will it be possible for the members of such a church to seek any other instruction than that of justice, righteousness and goodwill? Many things about the Community Church may be uncertain, but this one thing is sure, that the social message will flame from its pulpit like a beacon from a lofty hill. It is because I see in this reorganization of the church along community lines, an opportunity for the preaching and hearing of the social message such as I am convinced can never come in the existing denominational institutions, that I have become conscripted, as it were, to the furtherance of this movement. This, as I now see, is the "way out" of our impasse in this matter of socialized religion. We must have Community Churches, that we may have pulpits in every community, which will proclam "the Gospel of the Kingdom!"

(To be concluded.)

THE IDEAL.

"Not the treasures is it that have awakened in me so unspeakable desire, but the *Blue Flower* is what I long to behold."—NOVALIS.

Something I may not win attracts me ever—
Something elusive, yet supremely fair,
Thrills me with gladness, but contents me never,
Fills me with sadness, yet forbids despair.

It blossoms just beyond the paths I follow,
It shines beyond the farthest stars I see,
It echoes faint from ocean caverns hollow,
And from the land of dreams it beckons me.

It calls, and all my best, with joyful feeling,
Essays to reach it, as I make reply;
I feel its sweetness o'er my spirit stealing,
Yet know ere I attain it I must die!

Florence Earle Coates, in "Atlantic Monthly."

CONTRIBUTED

Making Peace Interesting

It is often said that to have peace, "we must make it as interesting as war." But to the normal mind peace is infinitely more interesting. The resources of science, art, travel, life, yield joys of a far more intense character than any form of killing; and killing by chemistry and machinery has destroyed even the brutal charm once attached to the games of blood which knew no limit and recognized no umpire.

But society or especially its machinery of government is under no obligation to make life "interesting" to any one. That is the function of the individual himself. Joy, like discipline, springs from within. Society at the most can afford only justice or opportunity. To add "bread and circuses" or "beer and skittles" is to abandon its duty of justice in the interest of benevolent trivialities. He who finds peace "uninteresting" as compared with war, by that very fact stigmatizes himself as uninteresting. If one's daily routine is monotonous, "the fault is not in our stars, but in ourselves that we are underlings."

D. S. JORDAN.

A Reason for Bolshevism

Several years ago one of the greatest financial experts in the world left the Protectionist party in England and went over to the Free-traders. Britain had passed through the Boer War which had raised the national debt by over a billion dollars, and entered upon a tariff struggle which plunged the country into bitter political warfare for many years. Debt and taxation were burning questions; the purchasing power of money had fallen enormously, and trade depression and unemployment were the unhappy consequences. The situation then was not unlike that which faces Britain today, and once again the great financial expert raises his voice, not in the House of Commons, but now in the House of Lords, to warn his country of the great danger in which she is placed. It was Sir Edgar Vincent, Conservative member for the old cathedral city of Exeter, who warned Britain sixteen years ago; and it is the same man, as Lord D'Abernon, speaking in the House of Lords, who warns Britain today.

As a rule business men lend a willing ear to the advice of the financial expert; to such a one as Lord D'Abernon business men all the world over would pause a long time before rejecting a suggestion of his on financial difficulties and their results. But we doubt very much indeed whether our business men here will agree with the following statement made by him. He says:

I am convinced, and cannot state too strongly my belief, that 80 per cent of our present industrial troubles, and our Bolshevism, which is so great a menace to Europe, are due to this enormous displacement in the value of money. Changes in the value of currency, in which wages, salaries and other forms of remuneration are paid, are the root cause of the prevailing unrest.

This statement will perhaps cause great surprise, and it may be pooh-poohed by our business wiseacres who are spending so much money on the business of suppressing Bolshevism. We, however, feel Lord D'Abernon's conviction is so true that we find it very

hard to believe any intelligent business man can be so blind, in regard to this grave matter, as not to see its truth. We would urge all those who are engaged in the movement of increasing Bolshevism by their absurd attempts to suppress it, to read in the *New York Times* of May the 4th the interview given by Lord D'Abernon. A copy of it should be sent to the President, to Congress, to the Overman Committee, and to all private society leagues organized to suppress the discontented.

It is a profound mistake to imagine that which Lord D'Abernon calls Bolshevism is a new symptom, or indeed a new social disease. All the countries of Europe have suffered from this complaint times without number. America herself has not always been free from it; she has grown more susceptible to infection since the days of Mr. McKinley and high protection. But let us not get hysterical about it; panic remedies are always bad ones. We presume it is possible even after the experience of the past few years to find men wise enough to reform old abuses, and by removing economic and political obstacles, open up the path to the democratic highway of harmony and abundance. FRANCIS NEILSON.

THE STUDY TABLE

THIS LIFE AND THE NEXT,* by P. T. Forsyth, Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London, is a small but interesting volume upon this perennial question. A sub-title for the volume is: "The Effect on This Life of Faith in Another," and in the preface the author further declares his purpose in these words: "I am not proposing to speak about the grounds in this life of a belief in another, but about the reaction of that belief upon this life. It is not a question about the basis of belief in immortality, but about its moral rebound. We often hear from pulpits of the effect of this life on the next; but this is not a pulpit, and what we are now to dwell on is rather the reaction of the next life on this."

Good! Our generation has come to admit that it cannot give demonstrative proof of a life beyond, neither of it, nor of its absence; while the heart finds assurance in its knowledge that after all we do not live by demonstration, but by faith. Faith in immortality is an achievement of the moral nature of man. They who have actually lived for values that perish not, have had no doubts about the matter. Their lives they have known as timeless. So far for the purpose of Principal Forsyth.

But when he argues that it is just the faith that life goes on and on in its existence, which gives a sense of value to the present hour, our minds are not convinced. Indeed, it seems more in accord with the experience that the knowledge that the night so soon follows the day gives a new urgency to every hour of the day in which things may be done which will leave at the end of the day undying influences. But aside from this point there is a real value in the book, especially in the chapter, "Eternity Within Time," in which we read: "It is much to live for Eternity, to live Eternity is more." And, "The great acts of great personalities at a point in history are superior to time, interior to it, and beyond it." Again, "Our Eternal life is not at the end of our days, but at the heart of them," etc.

GOD'S WONDER WORLD, by Cora Stanwood Cobb, is the most recently published volume of the Beacon Series of Sunday School texts, or better, of text books in religious education.

Dr. George Albert Coe has in a recent volume charged the religious educational work of the churches with having educated the child "outside the act of loving." It has dealt with fact and dogma, with the names of the books of the Bible, and many other things which did not serve directly to build up in the child social feeling, the attitude of good will toward others. The charge is sustained by our observation of the usual work of this kind. But it does not apply to the Beacon Series of lessons. In this series the conscious purpose is ever to cultivate the spirit of good will, to lead the child in spiritual adjustment to its social environment.

"God's Wonder World" is true to this purpose; but it devotes itself principally to the environing nature, to "help the child of nine or ten years old to observe the wonders of the world intelligently and to feel their religious quality." Stories are used to explain the work of nature, stories that are thoroughly scientific, and yet skilfully adapted to the interest of the child mind. The aim of the course is thus expressed by the author: "To make a direct appeal to those faculties of perception, curiosity and wonder which are beginning to assert themselves in the child of nine; to foster these faculties, already active in some children, and arouse them in others; to open their eyes to some of the marvels of the universe; to impress their minds with the idea of its law and order; and to arouse in their hearts a response to the divine love manifested in the world in which we live." The book is true to this purpose throughout, and fulfills it with rare skill. It is a book that deserves an honored place in any modern Sunday School curriculum.

THE COMING OF THE LORD.* To many readers of UNITY this question of "The Coming of the Lord; Will it be Premillennial?" is hardly a "live question," that is, it is not one which has points of contact with their way of thinking. The ground assumption of our thought is of the evolutionary method of world development; and this leaves no room for the cataclysmic, the miraculous coming of any great Redeemer like that which the figure used in this title implies. The Millennial Hope of which the first chapter of this book is a history, is a hope arising out of a world-view which is entirely foreign to the thought of most readers of UNITY, I assume. There is some interest though in seeing how the subject is approached by those who find it a live issue. The author of this volume covers this ground well under chapter headings as follows: Some Principles of Scriptural Interpretation; The Kingdom of God; The Coming of the Lord; Watching for the Coming; Summary of Objections to Premillenarianism; Summary of Reasons for Postmillenarianism, etc. Those who find themselves interested in the question here discussed could probably find no fairer or more comprehensive statement of the two opposing views.

HARRY FOSTER BURNS.

**This Life and the Next,* P. T. Forsyth; The Macmillan Company, New York, $1.00; 122 pages.

**The Coming of the Lord,* James H. Snowden, D.D.; The Macmillan Company, New York, $1.75 net.

THE FIELD

"The World is my country, to do good is my Religion"

"The Community Church of New York" is the new name just adopted by the Church of the Messiah, New York City. A referendum vote of the society, conducted by the Board of Trustees, showed a large majority on the first ballot for this title. Formal announcement of the change was made on Sunday, May 25th. This marks the completion of the program of reorganization laid down by Mr. Holmes on the occasion of his decision in January last to remain in New York and identify his church with the new community movement in religion. Now the society is confronted by the greater task of so developing and extending its work that its distinctively community character may be manifest.

SPRING FESTIVAL AT LINCOLN CENTRE.

The Spring Festival at the Abraham Lincoln Centre has been unusually successful and enjoyable this year. The plan was changed from that formerly followed of having one solid week of events, and Thursdays in May were reserved for entertainments, dramatics, exhibits and other methods of extending to the public the opportunity to become acquainted with all the ways in which this institution serves the community.

The first evening's program was given over to the physical activities of the Centre and the Boys' and Girls' departments gave a most interesting exhibit of gymnastics, games and folk dancing under the direction of the heads of these departments, Miss Ellen Jordan, Miss Mary Lackersteen and Mr. Floyd Pulrang. Calisthenics, matwork, tumbling, relay races, jumping, marching, and a series of folk dances closing with the Virginia reel, Irish jig and Highland fling made up the program which won enthusiastic applause from the large audience composed of the fathers and mothers of the children, members of All Souls Church, people from the neighborhood and an interested if noisy crowd of youngsters who evidently wished they, too, were on the platform instead of in the audience. The program showed the results of the year's hard and careful work and training on the part of the directors and the fine physical condition of the children. The classes ranged from tots of seven to young men of twenty or more.

The second Thursday was given over to the Music Department, of which Mrs. Muriel Montelius of Grand Rapids, Mich., is in charge. Lincoln Centre has been fortunate this year in securing the services of this talented musician who has been in the city studying at the American Conservatory, and has given part of her time to the musical training of the Lincoln Centre children. The younger children gave the operetta, "Queen of the Garden," by Carrie Bullard. They appeared in exquisite flower costumes as roses, sweet peas, chrysanthemums, black-eyed Susans, bachelor buttons, tulips, poppies, hollyhocks, etc., and sang the charming operetta with sweetness and expression. Both the solo parts and the chorus work bore witness to the patience and skill of the leader and were rivalled only by the Glee Club program which followed. This club is made up of the older girls and young women and meets on Wednesday nights throughout the year. They sang Hofmann's "Haste Thee, Water Nymphs," Brahms' "Lullaby," Schubert's "Hark! Hark! the Lark!" Mendelssohn's "Maybells and Flowers," and other numbers suggestive of the season. One of the members, Miss Helen Curtis, a soprano of much promise, sang three movements from Ronald's "Cycle of Life." Those who took part in this work as in the other activities are drawn from the community about the Centre and have been eager to avail themselves of the opportunities offered them.

Dramatics occupied the third Thursday evening, members of the Boys' and Girls' clubs, under the direction of Miss Mary Lackersteen, presenting three one-act plays, Yeats' "Pot of Broth," Stuart Walker's "Nevertheless" and "A Proposal Under Difficulties," by John Kendrick Bangs. The stage settings, the work of some of the Lincoln Centre residents, were charming and attracted much comment, while the young Thespians showed fine understanding of their parts and responsiveness to the excellent training they have received. There is undoubtedly much dramatic talent among the groups within reach of the Centre and it is hoped that this part of its work may be more extensively developed in the future.

On Sunday morning, the Sunday School of All Souls Church added its part to the Festival by giving a review of the year's work, which has been the second of the Seven Years' Course in the History of Religions, the study of the religions of the elder world. From the classes of High School age to those who could barely lisp the words came stories of the great world leaders, Confucius and Buddha, Zoroaster and Socrates, with accounts of past civilizations and their religious beliefs and customs, and texts from the great teachers. It all bore strong witness to the wisdom of the Centre's own great teacher who held always that children love the best that can be given them and that it is possible to put the great things of art and religion and life before them in such form that they will grasp and understand it.

Last Sunday afternoon added its treat in the form of an organ recital by Mr. Charles Lee Cocke, Jr., with vocal solos by Miss Jennie F. W. Johnson. Mr. Cocke gave vivid interpretation of a number of the more beautiful movements from Guilmant, while Miss Johnson, as always, charmed her audience, most of all, perhaps, with Willeby's "Summer Rain" and the wonderful song of Browning's Pippa.

Though not a special part of the Festival, the last two Sunday mornings at All Souls Church deserve more than passing mention because of two very remarkable addresses, one by Rev. John Morris Evans of Dayton, Ohio, on the subject, "Religion, the Passion in Democracy," and the other by Professor Frederick Starr of the University of Chicago, on "The Origin of Religions," as do also three recent meetings of the Tuesday Class addressed respectively by Professor Ferdinand Scheville on "The Philosophy of Henry Adams," and Mr. Francis Neilson on "Socrates" and "Plato."

Four events remain to complete the month's program: a piano recital by the pupils of the Piano Department under the direction of Miss Helen Nagely; a week's exhibits of the work of the Manual Training and Domestic Science departments, increased by two outside exhibits, one of Tiedye work by Mrs. Elizabeth Hill and one of Colored Intaglios and Plaster Reliefs by Mrs. Mary B. Adelsperger; a special meeting of the Mothers' Club, which will entertain the settlement clubs with a program of music and addresses and a tour of the building and exhibits; and the grand finale of the month, a Community Night on May 29th, in which five church groups of the neighborhood will join in presenting a program of dramatics, gymnastics, music and folk dancing.

And so the work goes on, with ever augmented power and efficiency impelled by the spirit of its great founder which seems never far away from the work he loved and guided so long and well. Q.

BOOKS RECEIVED.

MACMILLAN CO. 64-66 Fifth Avenue, New York City, N. Y.

The Coming of the Lord. By James H. Snowden, D.D., LL.D. $1.75

The Next Step in Religion. By Ray Ward Sellars, Ph.D. 1.50

The Adventure of Life. By Robert W. MacKenna, M.A., M.D. 1.25

Our Immortality. By D. P. Rhodes 2.00

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Prophecy and Authority. By Kemper Fullerton, M.A. 1.50

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THE ARK CO. 508 Broadway, Cincinnati, Ohio.

Past and Present. By I. Friedlaender.

Centenary Papers and Others. D. Philipson.

THE BEACON PRESS. 25 Beacon Street, Boston, Mass.

The Causes of Germany's Moral Downfall. By Robert James Hutcheon ..... .50

DODD, MEAD & CO. 443-449 Fourth Avenue, New York City, N. Y.

The Higher Powers of Mind and Spirit. By Ralph Waldo Trine 1.50

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